The Western Luminary.

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THE PRESBYTERIAN CHURCH

From the printed minutes of the last General Assembly, just published, we take the following statistical report of the Presbyterian Church in the United States, prepared by the Rev. Dr. Ely, Stated Clerk.

The General Assembly of the Presbyterian Church in the United States of America, on the first of June, A. D. 1827, had under its care SIXTEEN SYNODS, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. St. Lawrence, 5 Ogdensburgh, 6 Oswego, 7. Oneida, 8. Otsego, 9. Albany, 10. Troy, 11. Columbia.

II. The Synod of New-York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long-Island, 4. New-York, 5. New-York Second.

III. The Synod of New Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New-Brunswick, 4. Newton, 5. Susquehanna.

IV. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Courtland, 3. Onondaga, 4. Cayuga, 5. Geneva, 6 Bath.

V. The Synod of Gennessee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Gennessee, 4. Niagara, 5. Buffalo.

VI. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. the District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VII. The Synod of Pittsburgh, containing the Presbyteries of 1. Alleghany, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio

VIII. The Synod of the Western Reserve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron.

IX. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3 Chilicothe, 4. Lancaster, 5. Athens, 6. Miami, 7. Cincinnati.

X. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri

XI. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer.

XII. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XIII. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4 Mecklenburg, 5. Bethel.

XIV The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XV. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee 2. Shiloh, 3. Mississippi 4 North Alabama.

XVI The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina. 2 Hopewell, 3. Charleston Union. 4. Harmony, 5. Georgia, 6. South Alabama.

The number of Presbyteries enumerated is 89; of ministers of the gospel, 1,214; of Licentiates, 218; of Candidates for the gospel ministry, 229; of Churches, 1887; of additions to the full communion of the church during the last year, 12,933; of persons now in the full communion 135,285; of adults baptized during the last year, 2,965 and of infants baptized in the same time, 10,229; making a total of 13,194 cases of baptism.

The funds reported as collected during the year, are, for missionary purposes, 11,053 dols. 46 cts.; for defraying the travelling expenses of commissioners to the General Assembly, 2,947 dols. 63 cts; for the contingent expenses of Presbyters, 461 dols. 69 cts.; for Theological Seminaries, 6,263 dols. 84 cts.; and for the education of poor and pious youth, with a view to the gospel ministry, 11,869 dols. 92 cts.

Our increase of ordained ministers, since the last year, has been 87, notwithstanding our loss of 17 by death. In the same time our increase of Licentiates has been 31; of Candidates, 25; of Churches reported, 68; of persons now in the full communion of the Presbyterian Church, 7,793; and of baptisms, 344. The number added to the full communion of the Church, in 1826, was 12,171; and the *increase*, in the additions of this year, is 767.

The Vacant churches, under the care of the General Assembly, exclusive of those which have stated supplies, at present amount to 700. Most of these are unable singly to support a pastor; but, by being united, two or three of them under one pastoral charge, might do it; could the requisite number of faithful and able ministers be found. *Philadelphian.*

RELIGIOUS STATE OF LOUISIANA.

Extracts from a letter addressed by a Missionary at Baton Rouge, to the Editors of the Richmond Visitor.

"The strange language—the mingled crowds of Indians, Negroes, Frenchmen, Spaniards, Mulattoes, and Americans *'from the states,'* force upon my mind the unwelcome truth that I am in the midst of Catholics and Infidels. I arrived here last December as a Missionary of the Mississippi Missionary Society. I have since preached in several different places, but principally in the town of Baton Rouge, which contains twelve or fifteen hundred inhabitants,—about an equal number of Spaniards, French, and Americans.—A Catholic priest is stationed in the town, whose services some of the Catholics regularly attend,—and all occasionally. The Protestants had been destitute of the ordinances of religion, or nearly so, for some years. Indeed, with the exception of eighteen months, they never enjoyed the stated ministrations of the gospel.

"I was received with kindness,—but found the people too indifferent to the only subject of *real* importance. At first my congregations were very small,—and though they are not at this time *large*, they are increasing in numbers, and are more attentive and serious.

"For some time after my arrival, I knew of only one communicant of our church within twenty miles of me: but by visiting families I was led to the discovery of some, whose lights were hid, and almost extinguished *Nine* of these and *six others* from the world, two weeks since, sat down at the table of the Lord, spread for the first time before this people. It was to this little flock and a few Methodist brethren who joined with us, a good day—a day that our drooping spirits had never expected to see. We hope it is an era of better times. A church of God has been established, against which we trust, the gates of hell shall not be able to prevail.

"But we rejoice with trembling;—we are a feeble church: *In this whole state there are but two other Presbyterian Churches*—one at New-Orleans, where Mr. Clapp preaches to a large congregation;—in his labours there he has met with many discouragements, and persevered amidst trials in which almost any other man would have failed. There is another organized church near Jackson, a few miles below the southern boundary of Mississippi, where the gospel is preached statedly, but once a month.

"The Methodist Itinerants have passed over many parts of the State, and have a few regular societies. There are also a few Baptists. But the great majority of the people are either nominally Roman Catholics, or unbelievers.—Many have lived to the period of middle age without ever having heard a sermon, unless within the last few years, and then perhaps from some zealous, but exceedingly illiterate man, who was unable to meet the objections of infidelity. Hence, many seemed to set it down as past all question, that the religion of Christ is below the consideration of sensible men. A few years since, it was rare to find among the wealthy and fashionable, *one* that professed to believe in the inspiration of the Scriptures: and in many parts of the country around, the same spirit of infidelity still prevails.

"In the lower parishes, the French population predominates; in many of the most wealthy and thickly settled sections of the country, the most of the people are emigrants "from the states," some of whom retain a relish for the religious institutions of their native land—while others rejoice that they are liberated from the restraints of Christian Society. *Almost every inhabited spot in this State, with all the eastern part of Mississippi, is missionary ground*, and in some respects a promising missionary field. No where in our land *has the preaching of the cross been attended with greater success.* Such, at least, is the testimony of those, who have witnessed the progress and influence of truth in this region.

HORRIBLE! MOST HORRIBLE!!

Tuscaloosa, (Alab.) June 30.—*Horrid Occurrence.*—Some time during the last week one of those outrageous transactions—and we really think, disgraceful to the character of civilized man—took place near the North East boundary line of Perry, adjoining Bibb and Antauga counties. The circumstances, we are informed by a gentleman from that county, are: "that a Mr. McNeily having lost some clothing or some other property of no great value, the slave of a neighboring planter was charged with the theft. McNeily, in company with his brother, found the negro driving his master's wagon; they seized him, and either did, or were about to, chastise him, when the negro stabbed McNeily, so that he died in an hour afterwards—the negro was taken before a justice of the *Peace*, who, after serious deliberation, waved his authority—*perhaps*, through fear, as the crowd of persons from the above counties had collected to the number of seventy or eighty near Mr. Peoples' (the justice) house. He acted as President of the mob, and put the vote, when it was decided he should be immediately executed by being BURNT TO DEATH—the sable culprit was led to a tree and tied to it, and a large quantity of pine knots collected, and placed around him, and the fatal torch was applied to the pile, even against the remonstrances of several gentlemen who were present; and the miserable being was burnt to ashes. An inquest was held over the remains, and the Sheriff of Perry County, with a company of about twenty men, repaired to the neighborhood where this barbarous act took place, to secure those concerned, but with what success we have not heard, but we hope he will succeed in bringing the perpetrators of so high-handed a measure to account to their Country for their conduct in this affair. This is the second negro who has been thus put to death without Judge or Jury in that county.

For the Western Luminary.

ON SLAVERY.—No. V.

The present situation of the slave states is awful. Mr. Jefferson considers the emigrations from Europe as by no means desirable; and, viewing them as tending to form a differing people among us, he thinks the deferring the complete settling of our country, for one generation, a price which we ought willingly to pay for a population undivided in opinions, manners, & habits. If such were his sentiments when applied to a people of the same colour, what must they be when applied to the negroes? Many years ago he delineated the demoralizing effects of slavery, on the master, as well as on the slave; and intimated that we might entertain reasonable apprehensions of a providential retribution. He did not enter into a detail of the miseries entailed upon the whites, nor will my limits permit me to do so.

Yet let us call to mind the declaration of Mr. Randolph,—that the alarm, of *fire* strikes terror into the bosoms of the mothers, who tremble at the thought of a renewal of the scenes of St. Domingo. Men have been heard to avow their dislike to matrimony, from the consideration, that, single, they feared nothing; but that, married, their life would be in perpetual anxiety. Still, none dares look the approaching danger in the face. Urge this topic, and 'tis waived with a pious ejaculation of "God knows what will be the end of it!" or with a volley of curses on those who first brought negroes here;—but for that manly resolution which you might expect among freemen, you may look for it in vain. Even now I feel myself treading on dangerous ground. The man who moves this subject, is too often thought hostile to his brethren. I deprecate the idea; but from that regard to my own colour, and to my own children, which is natural to every man, I wish, if possible, to leave them in security. To those who think fit to vilify my motives, I reply,

> But if you are afraid to hear the worst,
> Then let the worst, unheard, fall on your head.

It is not for such that I write. Is there a man who loves his country, and fears not to face impending danger? For him these remarks are designed;—and I trust that these my essays, imperfect as they are, may yet have the beneficial effect of calling forth men equal to the discussion now attempted—men who will address their contemporaries in language such as may compel them to rouse from their slumbers.

> Awake—arise; or be for ever fallen!

The contingency requires no soft accents, no milk and water language; nor must the fear of the people's anger restrain the patriot from speaking in his boldest tone.—When the taking of the Bastile was announced at Versailles, the Minister declared that it must not be made known to His Majesty. Here the courtier acted suitably to his trade: and his example may be of use to the demagogue. But neither of these characters apply to the patriot. He knows that his duty binds him, when danger threatens, to rouse the sovereign power, however shocking his information, and however dangerous to his own personal safety.

That what is morally wrong, cannot be politically right, is a truth which, if we cannot learn from reflection, will be taught us by experience. Of this we may be certain,—that the continuance and extension of this evil must ultimately produce deadly consequences.—Small as at first may be the number of negroes in a state, they are sure to increase in a frightful proportion; of which the next census in this state will be an additional witness; and ten years hence, Missouri will offer equal evidence to the same effect. (*See Appendix.*)

But what is the remedy?—what can we do? In the first place, stop the gangrene:

> Let it remain a poison where it is;
> Not poison any farther.

This, thanks to Congress, has been done, in part only; for, cut off from the north, the slaveholders are resolved to extend their pestilential influence over the south—although such extension must present not only a feeble, but a dangerous frontier, on the side which requires the strongest: And we are told that such, their just desires, must not be opposed. If the patient refuses amputation, and is too strong to be tied down, he must perish. Without a figure—if you do not stop the spread, and prevent the increase of negroes, they must become your masters; and, from the fierce opposition they will experience, the war must end in extermination. As it will not commence till the proportion of negroes fearfully exceeds that of the whites, their success is certain, even without those helps from Europe on which they may safely count, and which may serve as convoys to the black regiments by that time to be expected from the West Indies.

Let not the reader be surprised at this last circumstance. The expectation is but too likely to be verified in less than this century. Hispaniola can support an immense population; nor is it likely that its governments will be slow to avail themselves of those arms by which they were founded, especially when allured by the riches of Jamaica and Cuba; the population of which will eagerly join them, and thus afford an additional proof of the impolicy of settling a country with negroes. From five to ten thousand well armed blacks would easily revolutionize Jamaica; nor can the British fleets be incessantly on the watch, especially in a climate liable to hurricanes. The warmest friends of England anticipate the dominion of the blacks in the Islands. Formerly they were jealous of our rising power and ambition; but now they seem to have awakened from their idle dream, to the awful reality. Even the Quarterly Review advises to dispense Christianity and the arts to the slaves in their islands. With good reason. These may serve to humanize the slaves, and to prevent the fall of their masters from being so abrupt and so terrible as in Hispaniola. But that fall must take place. Providence seems, by a most righteous retribution, to have ordained that the negro race shall attain its brightest glories, in that very region where it had been sunk to its most shameful, its most debasing degradation. Those who have witnessed a West India flagellation, will comprehend me. Cuba and Porto Rico will easily follow Jamaica. If the negroes do not subjugate the rest, it will rather be on account of the insignificance of the prize, than from their inability to snatch it. These fair islands are susceptible of a population double that of Britain. And can we believe that these people, in possession of power, will disregard their brethren in America, at the distance of a single day's sail? Will they not hasten, with fury, to their assistance? Judge of the effect with which they will act, roused by every motive of indignation and abhorence, and braced by congenial heat, against your northern auxiliaries, depressed in mind by the consideration, that they are vindicating the tyrant's cause, and enfeebled in body by an unfavourable climate.

Should you prevent these consequences, by sending these people to the islands, you will not only remove danger, but concilitate gratitude.—Nor need we be afraid of rendering the blacks too powerful. That is the concern of Britain and Spain, not of America. Nor, indeed, would the two former gain much by stopping the emigration of our negroes, with which the rise of the Haytian empire might be accelerated, and without which it might be retarded from 30 to 50 years, a trifle in the life time of a nation. But their settlement in Hispaniola would insure us the affections of them and their posterity; especially if we sent them in numbers, and societies, sufficient to secure their language & manners. The Jamaica negro who meets an Englishman in the Spanish colonies, claims country with him. Some of us have proposed to give these people a seat upon our continent. Of such a seat the West Indies has all the advantages; with this additional, that the sea will roll between us.

Stop then, I repeat, in the first place, the farther spread of these people. But here humanity is impressed into the service of slavery. "Would you," say its advocates, "condense it within its present limits, and thus, rendering the slaves less valuable, insure them worse treatment?" Worse treatment they generally cannot have. They have existence; their meal is carefully measured out to them; and if nature could exist and propagate with less, their allowance would be shortened. I speak here of the old states, where the master estimates the quantum of expenses absolutely necessary, as in the case of other domestic animals. Their comforts he regards not; and he lays his account with being reimbursed, either by emigration, or by cash

But let the slaves remain, as they themselves desire, in their native seats; let Virginia be no longer continued a breeding ground, to overspread & blacken all the other states; then will the masters find the maintenance of slaves so expensive, that they will be glad to set free their worthless property, and to agree to that foreign emigration to which they will never agree while negroes retain an exchangeable value. The authors of the preceding objection would do well to reserve for their children, some of that humanity which so tenderly interests itself in behalf of the negro. Let us not be so deeply concerned to secure these people from the barbarity of their masters, as to spread them over the continent, although such a measure must be ultimately attended with the destruction of the whites.

Those who plead for the extension of slavery, urge, that by refusing to the slaveholder the right of carrying his property wherever he may choose, we do, in effect, shut him out from the free states; whereas, persons principled against slavery, may settle in slave states. *They may*—as Lot abode in Sodom; *their souls* incessantly shocked by barbarities perpetrated before their eyes, and which they can neither prevent nor punish; *their children* inevitably corrupted by the examples of the slaveholders, and exposed to idleness and profligacy, the constant attendants of slavery, the constant subjects of concern to every parent who posseses slaves! Sooner than settle the healthy state of Missouri

on such terms, the emigrant will sit down contented in the sickly plains of Indiana, as numerous citizens have left Kentucky for Ohio! Yet, though a man may be willing to embrace disease and sickness, when soothed by freedom, rather than health when debased by slavery; is that a reason for forcing the alternative upon him?

(To be concluded in our next.)

LITTLE GEORGE, THE WIDOW, AND THE INVALID.

Whoever has been acquainted with the Boston Faneuil Hall Market, for these last twenty years, must have noticed a hale and healthy looking woman, who daily takes her stand in front of the same, with her beer apples, cakes, nuts, &c. from the sale of which she supports herself and family This woman, who is a widow, loves God, and is a worthy member of the church of Christ.

In August, 1825, a little boy, named George, approached the widow's table, leading a poor, decrepit, sick young man, who was indeed an object of pity, and almost destitute of clothes. George desired the widow to feed him with beer and cakes, for which he paid her willingly

"George," said she, "where did you get money to use so freely."

"Why," said George, "this money my father gave me to buy nuts with. But as I was coming up to your table, I met this poor young man, and seeing him in tears, I asked him what was the matter, with him; and he told me he was sick and in distress; and a great many miles from home; and that he had nothing to eat. So I thought I would buy something for him, and go without the nuts; for I knew my father would approve of it; and besides, I have been taught in the Sunday school, to "do good unto all men," Gal. vi. 10; and our blessed Saviour says, "Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, shall in no wise lose his reward."—Matt. x. 42.

"Blessed child," said the widow, "and blessed is the mother who bare thee. May thy young heart ever be open to relieve the wants of suffering humanity; and may that Saviour, whose precepts you follow, always have you in his holy care and keeping."

"But," said she, addressing herself to the poor invalid, "you are indeed in a wretched and forlorn condition; what can I do for you?"

"The Lord bless you for your kindness, madam," said the poor young man; "I am indeed a stranger, and naked, and sick, and hungry. But I fare better than my Lord and Master did when he was on this earth He had not where to lay his head. And moreover he suffered a cruel death by the hands of wicked men. But I know that he lives again in heaven, and that he hears the prayers of all who put their trust in him. And it is he that hath sent this little boy to bring me food to eat."

The widow's heart was touched with pity; and she said within herself, "I am a lone widow, and have nought on which to depend for support, except the blessing of God on my own industry But he has promised me bread and water, and hitherto it has been sure. I will therefore relieve the sufferings of this poor creature, who bears the impress of my Saviour's image. And should I ever come to want, that which I now give will he pay me again," Prov. xix. 17 She then caused his vile raiment to be changed for decent apparel and gave him a comfortable lodging, until he was able to procure a passage home to his friends.

Now, my young readers, what do you think will be done to little George and the good widow, if they continue in these acts of kindness until they die? What will our Saviour say to them, in that great day when he shall "sit upon the throne of his glory, and before him shall be gathered all nations," to be judged according to the deeds done in the body?" Take your Bible, turn to the twenty-fifth chapter of Matthew, begin at the thirty-first verse—"read, and you will know."

June, 1827. B.

THE MANNER IN WHICH A MIMISTER SHOULD PREACH THE WORD OF GOD.

His address should be simple, affectionate and grave; his matter solid, his method clear, his expression chaste & select, neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly, that the most ignorant may understand; so seriously, that the most fastidious may have no room to cavil; & yet so spiritually that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true; and exhorted to practise what is right. The heart must be addressed and the affections must be awakened, or no effectual progress will be made—For all knowledge will be sterile, and all performances unprofitable, unless affection interpose, to give vitality to the one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications. And, indeed, it would be so were any thing but Christianity the subject. But the word of God both furnishes a perfect model, and when impressed by the spirit of God, gives its devoted student a power, which no natural talent, no secular study no familiarity with the masters of human eloquence, ever did, or ever could confer. He that, with a well prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlabored fluency of religious seatiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And, if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist, in the service of evangelic truth the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep toned energy of Job, and the varied excellencies of the sweet Psalmist of Israel. Nor, be it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he, who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven, than if he wielded at will, the eloquence of men and angels.—*Jebb's Sermons.*

THE MIRACULOUS ORIGIN OF CHRISTIANITY

The following is an extract from a work recently published, entitled "The Apocalypse of St. John; or prophecy of the rise, progress and fall of the Church of Rome, the Inquisition, the French Revolution, the Universal War, and the final Triumph of Christianity; being a new interpretation." By Rev. Geo. Croley.

"No conformity of circumstances can account for the *origin* of Christianity. A BEING, known to the world only as a Jewish peasant, delivered a system of dotrine which overthrew not merely some feebled philosophy, or some harsh and unpopular superstition, but both theory and establishment of the state of religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure view in which the heathen saw a life to come. The noble families owed a large portion of their rank and influence to it.—The emperor himself was the high priest Old tradition, invigorating into living belief, made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet, against this collossal and haughty erection—the consummate work of subtlety and strength—stood forth a solitary BEING, and at HIS word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the FOUNDER of Christianity cast away all these weapons of our lower nature. He shrank from no declaration of the most unpalatable truth HE told the Jew that his spiritual pride was a deadly crime. HE declared that the cherished impurity of the Gentile was a deadly crime. HE plucked up the temporal ambition of his followers by the roots, and told them, that if they were to be great, it must be through the grave. In the full view of unpopularity, desertion and death, HE pronounced to the Jews the extinction of their national existence; to the disciples, their lives of persecution. At the time of HIS death, HIS name had scarcely passed beyond HIS despised province; and when it at length reached Rome, it was known only in contemptuous connexion with that of a crowd of unfortunate men condemned to the rack and the flame. Yet, within the life of man, HIS religion was constituted the worship of emperor and people; HIS doctrines were acknowled as inspiration, and the civilized world bowed down before HIM as the GOD whom the heaven and the heaven of heavens cannot contain. Those wonders are the mightiest phenomena on which the spirit of man can gaze; the stars of our moral twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud"

A CATHOLIC OUTWITTED.

A poor woman in Montreal received a bible from the British agent in that city. A Romish priest, hearing of the circumstance, made a visit, intending to deprive her of the precious gift. He offered her five dollars for the Bible—she declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining, he left her. The next day he returned, and offered her twenty-five dollars. She accepted the offer, and with the money, purchased twenty-five bibles, which she distributed among her destitute neighbours, under such conditions, that the priest could not obtain them.

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LEXINGTON, KENTUCKY:
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LEXINGTON FEMALE TRACT SOCIETY.—The annual meeting of this Society will be held in the M'Chord Church on Tuesday evening next, at early candle-light. It is expected that there will be several addresses on that occasion; and it is hoped the members of the Society, and all the friends of the cause will attend the meeting.

TRACT DEPOSITORY IN LEXINGTON.—By the exertions of the Managers of the *Lexington Female Tract Society*, a TRACT DEPOSITORY has been established in this town. A general assortment of Tracts, from the American Tract Society, have lately been received, and are offered for sale at the New-York prices, ten cents per 100 pages. Application to be made to Mr. LUTHER STEPHENS, Agent of the Depository.

THE DUTY OF CHRISTIAN FREEMEN TO ELECT CHRISTIAN RULERS.

Extracts from a Discourse delivered on the 4th of July, 1827, in the Seventh Presbyterian Church, in Philadelphia, by EZRA STILES ELY, D. D

Psalms ii. 10—12.—"*Be wise now therefore. O ye Kings: be instructed,*" &c.

This Psalm represents the Lord Jesus Christ as the rightful sovereign of all lands. The nations may rage, and the people imagine vain things; the kings and other rulers of the earth may take counsel and perseveringly oppose the Lord and his anointed, saying, "let us break their bands asunder, and cast away their cords from us," for we neither feel, nor will regard, the obligations imposed by christianity; but it is all fruitless rebellion, for "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." He will exercise his government over them, with, or without their consent; and if they are refractory, "then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give the heathen," i. e. *all the* nations, "for thine inheritance, and the uttermost parts of the earth for a possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel."

On this exhibition of Messiah's reign over all the inhabitants of the earth, whether Jews or Gentiles, the exhortation and benediction of our text are founded. Let all princes, kings, judges and rulers of every description, says the Psalmist, be exhorted to be wise for themselves and their people; let them learn true wisdom; and act in conformity with their duty and privilege in serving the Lord with filial fear and reverential joy. Let them render to the son of God, in their private character and publick stations, that submission of the heart, and homage of their lives which he claims, "lest he be angry and they perish from the way, when his wrath is kindled but a little." The benediction follows; "Blessed are all they," whether nations or individuals; whether publick rulers or private citizens. "that put their trust in him;" who is the Saviour of sinners and Governor among the nations.

Yes, "happy is that people that is in such a case: yea happy is that people whose God is the Lord." * * * * *

I would guard against misunderstanding and misrepresentation, when I state, that all our rulers ought in their official stations to serve the Lord Jesus Christ. I do not wish any religious test to be prescribed by Constitution, and proposed to a man on his acceptance of any publick trust. Neither can any intelligent friend of his country and of true religion desire the establishment of any one religious sect by civil law. Let the religion of the Bible rest on that everlasting rock, and on those spiritual laws, on which Jehovah has founded his kingdom: let Christianity, by the spirit of Christ in her members, support herself: let Church and State be forever distinct: but still, let the doctrines and precepts of Christ govern all men, in all their relations and employments. * * * * *

God, my hearers, requires a Christian faith, a Christian profession, and a Christian practice of all our publick men; and we as Christian citizens ought by the publication of our opinions, to require the same.

Since it is the duty of all our rulers to serve the Lord and kiss the Son of God, it must be most manifestly the duty of all our Christian fellow-citizens to honour the Lord Jesus Christ and promote christianity, by electing and supporting, as publick officers, the friends of our blessed Saviour. Let it only be granted, that Christians have the same rights and privileges in exercising the elective franchise, which are accorded to Jews and Infidels, and we ask no other evidence to show, that those who prefer a Christian ruler, may unite in supporting him, in preference to any one of a different character. It shall cheerfully be granted, that every citizen is eligible to every office, whatever may be his religious opinions and moral character; and that every one may constitutionally support any person whom he may *choose*, but it will not hence follow, that he is without accountability to his Divine Master for his choice; or that he may lay aside all his christian principles and feelings when he selects his ticket and presents it at the polls. "*In all* thy ways acknowledge him," is a maxim which should dwell in a christian's mind on the day of a publick election as much as on the Sabbath; and which should govern him when conspiring with others to honour Christ, either at the Lord's table, or in the election of a Chief Magistrate. In elucidating the duty of private christians in relation to the choice of their civil rulers, it seems to me necessary to remark, 1. That every Christian who has the right and the opportunity of exercising the elective franchise ought to do it. Many pious people feel so much disgust at the manner in which elections are conducted, from the first nomination to the closing of the polls, that they relinquish their right of voting for years together. But if all *pious* people were to conduct thus, then our rulers would be wholly elected by the *impious*. If all *good* men are to absent themselves from elections, then *the bad* will have the entire transaction of our publick business.

If the wise, the prudent, the temperate, the friends of God and of their country, do not endeavour to controul our elections, they will be controuled by others: and if *one* good man may, without any reasonable excuse, absent himself, then *all* may. Fellow christians, the love of Christ and of our fellow-men should forbid us to yield the choice of our civil rulers into the hands of selfish office hunters, and the miserable tools of their party politics. If all the truly religious men of our nation would be punctual and persevering in their endeavours to have good men chosen to fill all our national and state offices of honour, power and trust, THEIR WEIGHT would soon be felt by politicians; and those who care little for the religion of the Bible, would, for their own interest, consult the reasonable wishes of the great mass of christians throughout our land. If any good men in the community ought to abstain from the exercise of their rights in relation to the choice of civil rulers, they are those clergymen whose hearers are unhappily divided by the bitterness af party spirit. If it would prevent their usefulness as ministers of the gospel to show that they have any judgment and choice about publick concerns, *they may*, doubtless, from expediency, refrain from voting for any one—but none have a right to disfranchise them, (as the state of New-York has done,) for fearing God and working righteousness.

It is a pleasure to be able to say, however, that the people of my pastoral care never interfered with my personal rights as a citizen and a christian; and in most instances I am persuaded, that even a divided congregation will be perfectly willing that their pastor shall *vote* as he thinks best, if he will do it without becoming a preacher of party politics.

Some connect the idea of giving a vote, with the electioneering tricks which are too commonly the disgrace of a free people, but there is no necessary connection between voting and the suborning of votes. Let all the good set a worthy example in this matter, and discountenance those who would purchase to themselves places, by promises, lies, strong drink, and noisy declamation at taverns, grog-shops and the polls, and these abominations, which have become too common in our land, will in a great measure cease. I could wish to see every professing christian in attendance on elections; but rather let him never give a vote, than receive *a treat* for his suffrage. I propose, fellow-citizens, a new sort of union, or, if you please, *a Christian party in politics*, which I am exceedingly desirous all good men in our country should join: not by *subscribing a constitution* and the formation of a new society, to be added to the scores which now exist; but by adopting, avowing and determining to act upon truly religious principles in all civil matters. I am aware that the true christians of our country are divided into many different denominations; who have, ala! too many points of jealousy and collision; still, a union to a very great extent, and for the most valuable purposes is not impracticable. For,

All christians, of all denominations, may, and ought to, agree in determining, that they will never wittingly support for any publick office any person whom they know or believe to sustain, at the time of his proposed election, a bad moral character. In this, thousands of moralists, who profess no experimental acquaintance with christianity, might unite and co operate with *our Christian party*. And surely, it is not impossible, nor unreasonable for all classes of christians to say within themselves, no man that we have reason to think is a liar, thief, gambler, murderer, debauchee, spendthrift, or openly immoral person in any way, shall have our support at any election. REFORMATION should not only be allowed, but encouraged; for it would be requiring too much to insist upon it, that a candidate for office *shall always have sustained an unblemished moral character*, and it would be unchristian not to forgive and support one who has proved his repentance by recantation and a considerable course of new obedience.

Some of the best of *men were once* vile; but they have been washed from their sins. Present good moral character should be considered as essential to every candidate for the post of honour. In this affair I know we are very much dependent on testimony, and that we may be deceived; especially in those controverted elections in which all manner of falsehoods are invented and vended, wholesale and retail, against some of the most distinguished men of our country: but after all, we must exercise our candour and best discretion, as we do in other matters of belief. We must weigh evidence, and depend most on those who appear the most competent and credible witnesses. It will be natural for us to believe a man's neighbours and acquaintances in preference to strangers. When we have employed the lights afforded us for the illumination of our minds, we shall feel peace of conscience, if we withhold our vote from every one whom we believe to be an immoral man.

Come then, fellow christians, and friends of good morals in society, let us determine thus far to unite; for thus far we may, and ought to, and shall unite, if we duly weigh the importance of a good moral character in a ruler. Let no love of *the integrity of a party* prevent you from striking out the name of every dishonest and base man from your ticket. You have a right to choose and you glory in your freedom: make then your own election: and when all good men act on this principle it will not be a vain thing. Candidates then, must be moral men, or seem to be, or they will not sucure an election.

(*Further extracts in our next.*)

REVIVALS.

At a Methodist Camp Meeting, near Winchester, Ky. about two weeks since, one hundred and twenty persons profess to have obtained an interest in Christ, and the pardon of their sins; and at a Camp Meeting in Bourbon County, a few days after, between 30 and 40. Within the last three weeks 33 white persons, and a considerable number of blacks, have been added to the Methodist Church in Lexington. Nearly one hundred have been added to the Methodist Church in this town, in the course of the last year. These facts have been communicated to us by the Rev. Mr. Stevenson.—*Edit Lum.*

CANAAN. N. Y.

The Rev. Mr. Clark, pastor of the Presbyterian Church in Canaan, N. Y. has furnished for the New-York Observer a narrative of the late revival in that town. Fifty two have been added to the church. The whole number of supposed converts are about 150.

"The means most blest of God in promoting this work, were prayer, with seasons of solemn fasting, private affectionate addresses and appeals to the heart and conscience, family and occasional visits, and the publick and solemn preaching of the word. And the truths which were taught and most extensively felt, were the utter alienation of the natural heart from God, the necessity of immediate repentance, and the nature and necessity of faith in the Lord Jesus Christ."

REVIVALS IN PORTSMOUTH, VA.

The Portsmouth Palladium of June 26th says,—We feel it a duty to inform those of our friends at a distance who are interested in the subject of moral reform, and in the practical success of the Gospel, that there is a degree of religious excitement in Portsmouth which beggars description, and is, within the recollection of the oldest inhabitants, entirely unprecedented here. This excitement is not confined to any particular denomination—nor to age, sex, or condition. The aged and the youth, the rich and the poor, male and female, are nightly prostrate at the foot of the altars of our churches, presenting a spectacle truly impressive and affectin gto the most relentless. Nor are these devotional exercises confined to the churches—the dwelling houses of our citizens, with few exceptions, are appropriated to purposes of religious worship: and the whole town presents the impressive aspect of a religious camp.

We pretend not to give a description of the impressive scene now exhibiting in our town, for which we are entirely incompetent. We may venture, however, to affirm, that it is one, the exhibition of which cannot be ranked among ordinary occurrences.

The Editors of the Norfolk Beacon, (also a political paper,) thus remark on the above:—

The uncommon revival of religion and the number of converts to the holy cause of the Gospel, is not confined to our sister town of Portsmouth. In Norfolk, the city of Williamsburgh, Isle of Wight, York, Surry, and the adjacent counties, there has been recently the most extraordinary demonstration, that the Spirit of grace is actively engaged in reclaiming degenerate man from the evil of his ways. We have heard of many, late in the bonds of iniquity, who have laid hold on the promises of the Gospel, and bid fair to become shining lights in the Church. Such intelligence must be grateful to every rational mind.

A BIBLE CLASS CONVERTED.

The narrative of the state of religion in the Presbytery of Hopewell, Geo. which was read in the late meeting of the General Assembly contains the following notice of a Bible Class in Athens, where there was an extensive revival of religion:

"Among those from the inhabitants of the village, may perhaps be mentioned one circumstance for the encouragement of Bible Classes. One of the ministers of Athens proposed to the young ladies of the village to unite themselves together into a Bible Class, and to meet once each week. Twelve, neither of whom were professors of religion, nor at that time serious, consented, upon the condition that nothing should be said to them individually upon the subject of experimental religion. Upon this condition they met, and by the blessing of God upon the exercises of those meetings, they were in a few weeks perfectly willing to listen to any thing which the servants of Christ would say. They have every one, as it is believed, passed from death unto life. Ten have publicly united with the Presbyterian church in that place, and as yet adorn their profession; and two have united with other denominations.

PRAYER ANSWERED.

In a town in New-Hampshire, where a Revival is now enjoyed, a pious lady felt great solicitude for the conversion of her husband, who was supposed to be a Deist. She was constrained to pray much for him, but for some time saw no indications of an answer being given to her supplications. One night she had such intense desires for this blessing, that she could not retire, but continued in secret prayer beside the bed of her husband. In her earnestness supposing, him to be asleep, she cried aloud, "O God, have mercy upon my poor husband." Her husband upon this arose, and repeated the cry, "O God, have mercy upon me, a miserable sinner." They continued in prayer together some time; since which he has hopefully experienced religion, and is actively engaged in promoting the revival. *Rec. & Tele.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to June 11th, and Liverpool to the 14th. There is no news of importance, except what relates to

GREECE.—It would seem that the account published in our last, relative to the relief of the Acropolis at Athens, was "founded in fact." A Hydra paper of the 29th of April speaks thus of the expedition, and the plan of operations: "Lord Cochrane has planned a grand expedition by sea and land which is to decide the fate of Greece by the deliverance of Athens. The naval expedition sailed on Monday, the 16th day of April, from the harbor of Spezzia, and on the 17th and 18th from Hydra: it consists of twelve sail of men of war; and transports with about 1200 marines, commanded by Major Urquhart: Lord Cochrane the High Admiral, and General Church, commander in chief, will command this expedition in person, the former by sea, the latter by land. Both sailed on the 18th, to Pirœus."

After the first engagement in the Pirœus, Lord Cochrane wrote, or is stated to have written, as follows, to the Committee of the Government of Greece:

A battle glorious to the Greek arms has been fought to day. It was commenced by the marines, who even landed on the several points of the coast of the Peninsula, (Minichya,) and drove before them the enemies who were posted there. The land troops, not willing to be surpassed by the marines, also rushed on the enemy.

While the Hydriots and Spetziots were making themselves masters of the enemy's position in the Peninsula, the troops advanced on the other side of the Pirœus, whence, at this unexpected attack of the heroic courage of the Greeks, the Turks fled like a flock thrown into confusion.

From this day begins a new era in the military system of modern Greece. If every one behaves to-morrow as all, without exception, have behaved today, the siege of Acropolis will be raised, and the liberty of Greece insured.

My wishes and my desires are, that the Greeks may obtain liberty for a period longer than that in which they have endured slavery, and that their glory may equal that of their ancestors,

COCHRANE.

The Port of the Pirœus, }
April 25, 1827. }

A Constantinople date of May 11th, says, "The [Turkish] fleet under the Captain Pacha, consisting of 21 large, and 34 smaller ships, left the Dardanelles on the first of May, and is said to have joined part of the Egyptian fleet.

The accounts from the Theatre of War are not quite favorable.

The Acropolis, indeed, is not delivered, but the garrison is said to have been changed; the fortress supplied with provisions and ammunition, and Fabvier himself to have arrived in the Pirœus.

The Greeks are in hourly expectation of hearing that the siege is raised. It is said, that by an able manœuvre of Karaiskaki, Redschid Pacha was driven from Athens for several hours, during which the Citadel was supplied as above mentioned. Lord Cochrane is said to be busy in fitting out a formidable flotilla of five ships. The Reis Effendi is reported to have made serious remonstrances to the British ambassador, respecting the appearance of Lord Cochrane, but to have received for answer, that Lord Cochrane is not in the service of England, but in that of Greece."

MAMMOTH BONES DISCOVERED IN NEW JERSEY.—A few days since, as some men were digging in the Morris and Easton Canal, they found, about three feet below the surface, a mammoth skeleton, in an excellent state of preservation. One of the tusks is supposed to weigh 150 pounds, being two feet in circumference, and seven in length. The shoulderblade three feet in length by two in breadth. Thigh bone two feet ten inches in length, twenty inches in circumference, its round head received into the acetabulum or socket of the hip joint, in circumference measured two feet six inches. Articulating surface of the fore knee joint measured in circumference three feet six inches. *Ib.*

MORGAN NOT YET FOUND.

The raking and sweeping of the bottom of the Niagara river, and also in the lake contiguous to Fort Niagara, on the calculation of finding the body of Morgan, is still persevered in.

Eastern paper.

For the Western Luminary.

OBITUARY.

It is with feelings of the deepest sorrow, that we have to record the death of our friend, Mr. MATTHEW JOUETT, who died at his residence on Friday evening last, August 11th, of an illness of about 12 days. It is so common a thing to speak of the merits of departed friends, that it would seem almost an act of injustice, to pass over the death of this highly gifted man, without some publick acknowledgement of his virtues. But we rejoice to state, that the *commonness* of it, has not brought forward this notice. Whoever personally knew Mr. Jouett, can appreciate the motives which influenced the writer of this article. Possessing the most refined taste, he was making rapid strides towards the perfection of that art, the talent for which, nature had so bounteously lavished upon him; and he bid fair to rival the most eminent artists of the day. But the "fell murderer who mows nations down," has arrested his progress in the midst of his usefulness, and he has left "wife, children, and friends," and sincere ones, to mourn his loss, who was amiable and benevolent in the full extent of the word, kind to his friends, tender and affectionate almost to excess, to his wife and children, and beloved, truly beloved, by all who knew him.—A blank has been made in society, which no man but Matthew H. Jouett could fill,—but it were useless to say more. The tears of friends, acquaintances, relations; the sympathy of all, tell how deeply his loss is felt and lamented. During his last closing moments, e're that eye, whose mild and expressive lustre we have often admired, was set in death, he gave evident manifestations that his peace had been made with The Father; and the last efforts of expiring nature were directed in prayers to Him, to whose hands he was about to commit his spirit.—We followed him to his grave—and as the first clod tumbled on the coffin—we wept—but "not as those who have no hope:" but with the full assurance that the *first* summons of the Archangel's trump would rouse his slumbering dust, —we left him to his long sleep. P.

LONDON TRACT SOCIETY.

The twenty eighth anniversary of the London Religious Tract Society was celebrated on Friday, the 12th of May, at the city of London Tavern. The hour of meeting was at dawn of day, to admit of the attendance of those classes who would otherwise be compelled to abandon their ordinary avocations. Before five o'clock the great room was crowded to excess, and the demand for admittance still increasing, a lower room was thrown open, and was speedily filled. At six o'clock the Lord Mayor arrived, and the meeting was opened with prayer, after which, the Annual Report was read. The following abstract of this interesting document gives an animating view of the extensive operations of the Society. We have prepared it from one more copious in a London paper.—*N. Y. Observer.*

China.—The report commenced with details from China and the Indian Archipelago, where more Tracts are now called for in one week than were asked for in the course of twelve months four years ago. The walls of the humble cottages of the Chinese are now adorned with broad sheet Tracts. In some instances upwards of forty of these Tracts have been seen pasted upon the walls of one small room. Thus the glorious truths of the Gospel are constantly and conspicuously before the eyes of these deluded votaries of idolatry.

Batavia.—At Batavia, Mr. Medhurst continues his active and useful labors. He circulates Tracts which have a special reference to the festivals and customs of the natives, which continue to excite great attention. The Chinese Magazine is printed monthly, to the extent of 3000 copies; and since the establishment of the press at Batavia, from 60 to 70,000 Tracts have been printed.

Pinang, Singapore and Amboyna.—At these stations parts of the New Testament and Tracts in the Malaya language suited to the wants of the people are circulated. The first volume of Burder's Village Sermons, and the Abridged Bible Catechism have also been recently translated.

Sumatra.—A thousand copies of a new Scripture Catechism have been printed and disposed of in this island, and a new edition put to press.

Calcutta.—The eagerness of the natives in this city to obtain books and Tracts appears very great. All the stock in the depository has been exhausted, and 48 reams of printing paper, together with 8,500 Books and Tracts have been forwarded from England as a new supply.

Serampore.—Dr. Marsham states that within a little time 100,000 religious Tracts have been distributed by the Missionaries at Serampore. Of the value of Tracts in Missionary labors, he says, it is endless to speak. Portions of the Scriptures or Tracts have had something to do in the conversion of almost every individual who has joined the Christian Church in India. The English Tracts have been distributed chiefly amongst the soldiers. The committee have placed the sum of £50 at the disposal of the Missionaries at Serampore.

Benares.—This place is the highest seat of superstition in India; full of Brahmins and Pundits, and great opportunities are presented for the efficient circulation of religious publications. To this station 16 reams of printing paper and 1500 English publications have been sent.

Juggernaut.—The General Baptist Missionaries have received from the Society 24 reams of paper, to enable them to print and circulate Tracts in the native languages, among the pilgrims visiting Juggernaut. It appears that the glory of this idol is celebrated through the whole of the Hindoo population. Myriads annually resort to its famous temple at Pooree. Its Suttees entitle it to the name of "The Valley of the Son of Hinnom;" and the numerous skeletons and skulls whitening its vicinity to that of Golgotha. In this district vast numbers of Tracts and Scriptures are distributed, and the impressions made upon the public mind by the Gospel, shews that the leaven works, and will work.

Madras.—The Madras Tract Society have printed, during the year, 65,000 Tracts in Tamil, Teloogoo, and Indo-Portuguese, being 20,000 more than were printed during the preceding year. In addition to the Tracts in the native languages, about 20,000 Tracts in the English language, with some in French, Danish, &c. have been circulated. In the district of Tinnevelly the desire for Tracts among the natives of all castes has, on some occasions, been exceedingly great. Villagers, Brahmins not excepted, have invited native Christians to come and read the Tracts to them, to the neglect of their castes. One Brahmin among them repeated to the native Christian distributor a short Tract, which he had received a short time before, and which he had learned by heart. But more than this; by means of these Tracts, people have actually been led to esteem the Christian Religion, and to embrace it. A head man of a village, with a large part of his neighbors, has renounced idolatry, and has joined the Christian Church. The committee, felt the importance of a liberal grant to this station, and forwarded 100 reams of printing paper and 9000 publications, the supply of paper being double the grant forwarded on former occasions.

Bellary.—About 15,000 Tracts in the native languages, and more than 6,000 English Tracts have been distributed from this station, and the committee have forwarded a new supply of paper and Tracts.

Allepie.—At this place, which contains 40,000 inhabitants, the circulation of Tracts is likely to be attended with much good. A fount of Malayalim types has been obtained from the Church Missionary Society, by the Rev. Mr. Norton, and the committee have granted a supply of paper that he may commence printing.

Surat and Bombay.—A missionary union has been formed, uniting together the American and Church Missionary Societies at Bombay, the Mission at Surat and Belgaum, and the Scottish Mission in the Southern Koukan. In Surat and the adjacent villages, 8,000 parts of the Gospels and 8,000 Tracts have been given away during the year. At the printing press at this station, 18,500 Tracts have been printed on 14 important subjects. The American Missionaries at Bombay state that the good results of their schools are seen in the willing manner in which the old scholars receive the Tracts. "Wherever we meet with them in the country," they say "they are of all others the most forward, to receive, and read, and beg the Christian Scriptures and Tracts."

Ceylon.—At Jaffna 18,600 tracts have been printed, which have been given away at large heathen festivals. The Rev. B. Clough, Missionary at *Columbo*, writes that the committee there had agreed upon printing three Tracts which had been translated into Singhalese; viz. the "Parables of our Lor ," the "Advantages of Drunkenness," and the "Pilgrim's Progress." With respect to the Tract on Drunkenness, he says, "The sentiments of this little Tract so astonished them, that in a very few days an edition of 3,000 was distributed, and we have printed another edition of 3,000 copies. A native headman, of respectable station, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the Tract, and came to the person who had given it to him, and with a strange mixture of astonishment, gratitude and sorrow, fell on his knees before him, and cried out, 'O Sir, I never can sufficiently thank you for giving me this little book, it has made me feel so much, that I am resolved, that as long as I live I will drink nothing stronger than water.' The effect of the Pilgrim's Progress in one case was equally striking. "The pundit who sat with me," says Mr. C. "a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution in leaving the City of Destruction, amused him vastly. When he found that Christian got into the Slough of Despond, he really began to feel great sympathy for him; but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, 'Sir, what man can be saved?' I replied, 'Let us go on a little further;' and when he read that Christian got in at the wicket gate and to the cross, the poor pundit was so transported with delight, that he laughed, he clapped his hands, and actually shouted and danced for joy; crying out incessantly, 'Delightful, O delightful!'

In the grants to China, India and Ceylon, upwards of £900 have been expended, being £500 beyond the sum reported last year.

New Holland.—The Australian Religious Tract Society have distributed 44,000 books and Tracts at the different English settlements in that part of the world, in the course of two years.

Sandwich Islands.—A grant of 10,000 publications has been made and forwarded to the Missionaries in these Islands. The Missionaries themselves have printed 16,000 copies of Elementary books, 4,000 copies of a small Scripture Tract, and 4,000 copies of a Catechism embracing the most important Christian doctrines.

West Africa.—Nearly 4,000 Books and Tracts have been sent to Sierra Leone for the use of the emancipated slaves.

(*To be concluded*)

GOSPEL PROPAGATION SOCIETY.

The field of the society's labors at present extends over the Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland, and the Bermudas; the society has also made grants in aid of the erection of churches in these settlements.

From the last report, it appears, that at Newfoundland, there are six missionaries and 18 schoolmasters, at an annual charge of £1,900, and here it is proposed to increase the number of missionaries by four, and school-masters by eight; the population being 48,000 Protestants; at Nova Scotia 30 missionaries, and 44 schoolmasters, annual charge, £620; and eight missionaries and six

school mas ers in addition are proposed, for a population of 120.000; at New-Brunswick. 20 missionaries and 27 school masters the expense being £4.300 annually, and here for a population of 80,000, an increase of five missionaries and ten s hool masters is contemplated; at Prince Edward's Island 2 missionaries and one school-master, at an annual charge of £340, increase proposed two missionaries and four school masters for 30.000 souls, in Canda 43 missionaries, and three school masters, at an annual expense of £8660, the proposed increase here is 30 missionaries for a population of 300.000 Thus the present annual charge is £21.400, and by the pro posed addition, a further expense of £10.600 per annum will be incurred. In Africa there are 2 missionaries and 2 schoolmasters at an expense of £390. At Calcutta, the society have established a College, 3 professors, and endowment for 20 students, 11 missionaries, and 6 native preachers, at an annual expenditure of £4.900. *Lon. pap.*

SANDWICH ISLANDS

THE LAST IDOLATRESS.

Extract of a letter from Mr Bishop, to one of the Editors of the Recorder & Telegraph, dated Nov. 20, 1826

"Though we had supposed that paganism was totally extinct, yet it appears from the sequel, that a woman of distinction in Hamakua, by name Wahineomau, a former priest ess of the Volcanic Deity, still adhered to her former belief, and to the secret observance of her worship." "In the month of July last, she determined to make a last desperate effort, and put her predictions to the test. She assembled the people to a general sacrifice, and having collected together several small stone images, from 6 inches to a foot in length, considered by the votaries of Pele as sacred to the goddess, these she folded up in tapa, and placed them by the altar"

"Having prepared the sacrifice, she began her vociferous prayers, while others united with her, encouraged her to persevere, crying out incessantly, "Mana ka Pele, mana ka Pele"—(the Pele is mighty, the Pele is mighty.) Thus they continued the whole day until evening, "but there was neither voice, nor any to answer, nor any that regarded." At evening some fire was secretly conveyed along with combustibles under the tapa that covered the idols, which presently began to blaze. The cry was immediately raised that the Pele had come, upon which the spectators were affrighted and ran away in all haste to escape. But Pakaua the teacher above mentioned called them back, telling them it was only *ahi amoali*, (common fire) concealed there for the purpose to deceive them; and to convince them of the fact, he uncovered the images and extinguished it. The people indignant at the imposition and their own foolish fears, caught up the images and scattered them abroad, nor did they cease until they had demolished the altar together with all the apparatus of their idolatry"

A few weeks after this priestess visited the missionaries for instruction. She was very serious and attentive, and declared her full conviction of the fallacy of her former belief, but seemed averse to say any thing of her last attempt to revive pagan rites

PROSPECTS OF THE AMERICAN HOME MISSIONARY SOCIETY.

The friends of Home Missions will rejoice to know that this institution is constantly acquiring strength and extending its operations. If any thing can be inferred from the smiles of a beneficent Providence upon the exertions of its conductors and the labors of its Missionaries, we may confidently say, that it is destined to be a great national blessing. If any thing may be learned concerning its future importance from the present interest with which it is regarded in every section of the United States, we may look forward to the time as not remote when it will enlist the exertions and receive the charities and prayers of all who love the cause of the Saviour in our land. These anticipations are founded on the following interesting facts. The public mind is beginning to awake to the operations and claims of this Society. Letters of inquiry are frequently received at its office; its plan, which in some sections of the country has been misunderstood is beginning to be more correctly appreciated.—Contributions to the funds are becoming more systematic, at the same time that instances of individual liberality are no less frequent than formerly. Many of the local Domestic Missionary Societies are beginning to see that the interests of their own particular district render a connexion with this institution desirable,—that the American Home Missionary Society does not seek to impoverish them by absorbing into its own treasury the funds which they raise, but to strengthen and assist them in providing men and means for the supply of their own wants, and to do this advantageously, by bringing to their aid the information and the energy which can be enjoyed only by an institution with a national standing and having a claim upon national support. Besides, the destitute of our country are beginning to perceive the reality of the hope that is presented to them; they are now just opening their minds to the thought that it is possible for them to enjoy the Gospel. Accordingly their own energies which have long been paralized by despondency, are now put forth, and many feeble churches under the hope of aid from this institution, are already doing more for the support of the Gospel than they had previously supposed they could do for a long time to come.—*Obs. & Chron*

EDUCATION.

"Education begins with life. The touch first ministers to it; afterwards the sight; and then the hearing. This is our guide in seeking to assist the progress of Nature. We must begin with present and tangible things; we must then give absent things a visible form by picture; and the picture which meets the eye may lead to the description which finds its way to the mind only by the ear. The reason why the earlier instructions of the nursery should be thus embodied in picture, in story, and in narration, is evident: children cannot understand any thing beyond them"

"The impressions made on the minds of children are easily produced, and of long continuance. If children therefore are to be instructed by story, because for the present they can understand nothing beyond it, narrative should be presented to them only in its most *natural* and *simple* forms. Every thing is fresh to the mind of a child. Curiosity is constantly awake, and novelty is constantly feeding it. Objects and incidents which have no interest for adult life, are sufficient to entrance the thought of infancy, and fill its little heart with bounding newborn ecstasy."

"Many persons in writing for children have evidently forgotten to sympathise with the period of childhood. They have ceased to remember with distinctness and vividness, the times in which men and women were all kings and queens to them; a house their world; a garden their paradise; and the merest trifles were possessed of a mysterious power to agitate them with anguish or delight."

"They have written for children as though they were writing for their parents. Their sympathy with earlier life has been absorbed in the present sympathies of matured existence. Hence many of the books of the nursery have received a strange and unnatural character. They have been composed of wonder and mystery, of terror and romance, of all that is intricate and extravagant."

"The evil of such writing, for such a period of life, dwells not simply in the bad taste which it exemplifies. Unnatural in itself, it produces unnatural and even dangerous consequences. The mind of infancy moved by the gentlest impulses, is over-strained and distorted by the violence of such premature excitation. Terror is produced instead of fear, suspicion instead of caution, extravagance instead of generosity, and morbid sentiment instead of benevolent principle. These effects, in numerous instances, have been perpetuated through every period of after life. The man and the woman have never been able to recover themselves from the fear and apprehension, the false sentiment, and injurious excitement, which are considered to be common to childhood, but which are not proper to it, and which will only be common to it as the child is exposed to injurious treatment, by the absurd tales of the nurse, or the nursery book.—*Preface to Original Tales for Children.*

From the Philanthropist.

THE DRUNKARD'S WILL.

I, ——— —, beginning to be enfeebled in body, and fearing I may soon be palsied in mind, and having entered on that course of intemperance from which I have not strength of mind to flee, and already feeling the evils resulting from it, which I have not resolution to avert, do make and publish this my last will and testament. Having been made in the image of my Creator, capable of rational enjoyment, of imparting happiness to others, and promoting the glory of God, I know and acknowledge my accountability; yet such is my fondness for sensual gratification, and my utter indisposition to resist temptation, that I give up myself entirely to intemperance and its associate vices, and make the following bequests:

My property I give to dissipation, knowing it will soon fall into the hands of those who furnish me with ardent spirits.

My reputation, already tottering on a sandy foundation, I give to destruction.

I give my ability to be useful and happy in life, to annihilation.

To my beloved wife, who has cheered me so far in the path of life, I give shame, poverty, sorrow, and a broken heart.

To each of my children I bequeath my example, and the inheritanse of the shame of their father's character.

Finally, I give my body to disease, misery and early dissolution, and my soul that can never die, to the disposal of that God, whose mercy I have abused, whose commands I have broken, and who has declared that *no drunkard shall inherit the kingdom of heaven.*

D.

Poetry.

"I WOULD NOT LIVE ALWAYS."

I would not always grovel here,
In this dark world of sorrow;
Where scarce sufficient joys appear,
The weary pilgrim's heart to cheer,
And we have so much ill to fear
In each succeeding morrow.

Oh! who, on life's tempestuous tide,
Would be forever driven!
Or, when by adverse gales defy'd,
Who would the howling storms abide;
Or on the raging billows ride,
And never reach the haven?

I would not spend eternity,
Where all things are so fleeting;
I would not live to toil and sigh,
For joys, that in a moment die,
Or like the *ignis fatuus* fly,
Our hopes forever cheating.

To find on earth some true delight,
How vain is each endeavour!
Our pleasures, like the meteor, bright,
That bursts amid the gloom of night,
A moment gleam upon the sight,
And then are gone forever.

I would not always live below,
Where all's so transitory:—
I'd rather quit this scene of wo,
Where streams of bliss so swiftly flow,
And to yon brighter regions go,
To live in endless glory.

ON PASTORAL VISITATION.

BY DR. JOHN MASON.

The system of every well regulated church, is a system of fixed ministrations For the lighter services of the pulpit; for social prayer and exhortation; generally for the more public exercises of religion, an itinerant ministry, although, with the exception of missionaries, far inferior in labor, in care, and self-denial; in responsibility, may get along and be popular.—But for sound exposition of the Scriptures; for giving to every one his portion of meat in due season; for training up the youth; for coercive and preventing discipline; for carrying both the law and the gospel home to every man's business and bosom; briefly, for binding up and consolidating the invaluable interests of a Christian community, there are no acequate and no appointed means but a stated ministry. Without it there may be preachers in abundance; pastors there can be none. This broad and obvious distinction is recognised in the form of a call, customary in our churches, which, taking for granted that a minister is to preach, lays the principal stress upon his pastoral character. True it is that no man can be a scriptural pastor, who does not "feed his flock with knowledge and with understanding," but he may provide their weekly food plenty and good, and yet lamentably fail in his pastoral work. For my own part, the longer I consider the nature and design of the Christian ministry, the more does the importance of those functions which are termed *parochial duty*, rise to my view. I am persuaded that without them *no congregation can permanently flourish, nor any pastor be permanently comfortable.* There are a thousand avenues to conviction which no public institution can enter; a thousand difficulties to be solved which the pulpit cannot reach. There is an adaptation of general truth to particular circumstances, fit only for the private walk, or the fireside. There is a correspondence between doctrine preached and exemplified, which forces its way silently but most effectually to the heart. By pastoral vigilance and prudence, abuses are to be checked, and scandals prevented, which when permitted to ripen for judicial cognizance, are often beyond remedy. It is of unutterable consequence to couple in the early associations of children the idea of a minister with that of their spiritual father, and of their own relations and duties to the church of God—which is impossible without frequent and affectionate intercourse. The want of this is the most fertile secondary cause of that absurd contradiction which reigns among the churches—treating our baptized youth as if they were mere heathen. The feeble are to be strengthened, the lame to be healed, the wanderers to be hunted up and brought back. The drooping spirit is to be cheered, the thoughtless spirit admonished, the impetuous spirit restrained.—The presence of a faithful pastor refreshes the soul of labor, and sweetens the crust of poverty. His voice smooths the bed of sickness, and mitigates the rigours of death. In short, his people expect from him numerous attentions *which admit of no substitute.* Withhold them, and affection, the basis of confidence and usefulness, gradually wears away.

Talent may inspire admiration; it will certainly command respect; but it cannot extort love On the other hand, there is nothing which men resent more promptly, forgive more reluctantly and forget more slowly, than neglect. You may deny their requests; you may expose their errors; you may reprove their faults; but neglect them you may not The civilities of life, and the friendly exterior may remain:—but you shall find on the first decisive experiment that the power of affection is gone. They always feel themselves neglected when the parish services of their minister are not rendered. Whether the neglect be real or only apparent.—Whether there is just cause or not for the omission, are questions which have some influence on the progress of things toward this result, but will very slightly, if at all, vary the result itself. The services are not rendered; and that is enough.

Extract from an Address delivered June 20, 1827, at the laying of the Corner Stone of the Church in Washington Street, Boston: By Rev. LYMAN BEECHER, D. D.

The expectation that any one denomination of Christians will become universal, in this land of civil liberty and free inquiry and divided sentiment, is as chimerical as the event itself would be calamitous. The interests of truth do not demand it, do not allow it. The amalgamation of all denominations in one would paralyze intellect, check investigation, cut the sinews of religious enterprize, and create a mass of moral inactivity and death.

Let all then who hold the truth, and all who do not hold the truth, enjoy perfect liberty and equality.—Let there be no favoritism of the civil power for one denomination of Christians against another, or for error against the truth, or for truth against error. An open field and fair play is all we ask, and is what we shall insist upon, and let God speed the right.

We of course believe that the truth will be found with the doctrines of our fathers to which we still adhere. We think that we may say, What we have heard and seen and handled of the word of life, that we declare unto you. To us it seems that we know experimentally the truths which we preach, and that we feel daily their power upon our hearts.—We think too that revivals of religion are the work of God's Spirit and the seal which heaven sets to the doctrines we preach—that they are true and an earnest of that universal holiness which ultimately shall bless the earth. If we are wrong we expect to go down to the dust, and we are willing to go down. But if we are right the time hastens when the witnesses who have prophesied in sackcloth shall ascend up to heaven in the sight of all men. We expect that evangelical sentiments and civil liberty which have always been inseparable will pervade our land with the Holy Ghost sent down from on high, and we do expect that the light of our prosperity will beam across the waves, and that the notes of our joy, and the efficacy of our example, and the energy of our religious enterprise, and the power of our supplications will not cease till the world shall be disenthralled.

From the Montpelier, (Vt.) Watchman.

MONEY DIGGERS.

Every country has its money diggers, who are full in belief that vast treasures lay concealed in the earth. So far from being a new project, it dates its origin with the first man who ever wielded a spade. Tis as old as Adam. Even in these latter days, we find men so much in love with the "root of all evil," and so firm in the belief that it may be dug up, that they may traverse hill and dale, climb the loftiest mountain, and even work their way into the bowels of the earth in search of it Indeed digging for money hid in the earth, is a very common thing; and in this state it is even considered an honourable and profitable employment We could name if we pleased, at least five hundred respectable men, who do, in the simplicity and sincerity of their hearts, verily believe that immense treasures lay concealed upon our Green Mountains, many of whom have been industriously and perseveringly engaged in digging it up. Some of them have succeeded even beyond their expectations. One gentleman in Parkerstown, on the summit of the mountain, after digging with unyielding confidence and unabated diligence, for ten or twelve years, found a sufficient quantity of money to build him a commodious house for his own convenience, and to fill it with comforts for the weary traveller. On stopping lately to refresh, we were delighted by the view of an anchor on the sign, emblematical of his hope of success, while we left him industriously digging for more. Another gentleman on Lake Champlain, we were credibly informed, has actually dug up the enormous sum of fifty thousand dollars!!! The incredulous and unbelieving may stare at this assertion, but it is nevertheless true; and we do not hesitate to declare our belief that *digging for money* is the most certain way of obtaining it.—Much, however, depends on the skilful use of the genuine mineral rod. *Don't dig too deep*, is an appropriate maxim with all those who are versed in the art. Wood's Iron Plough, skilfully guided, is sure to break the enchantment, and turn up the glittering dust in every furrow. Countless treasures yet remain in the earth. Speed the plough—ply the hoe—'twill all come to light.

P. S. The best time for digging money, is early in the morning, while the dew is on.

LOTTERY BUSINESS.

The selling of lottery tickets is completely cut up in the city. When the new law went into operation, about thirty licenses were taken out, producing a sum to the charitable institutions of about 7,500 dols. Since, however, the business has been so dull, that several have shut up shop, pulled down their signs, and betaken themselves to other occupations. Some of the most ancient of lottery venders sell two or three tickets a week, and some as many as half a dozen. Before next spring, the whole lot of lottery dealers will be reduced to a handful.

N. Y. paper.